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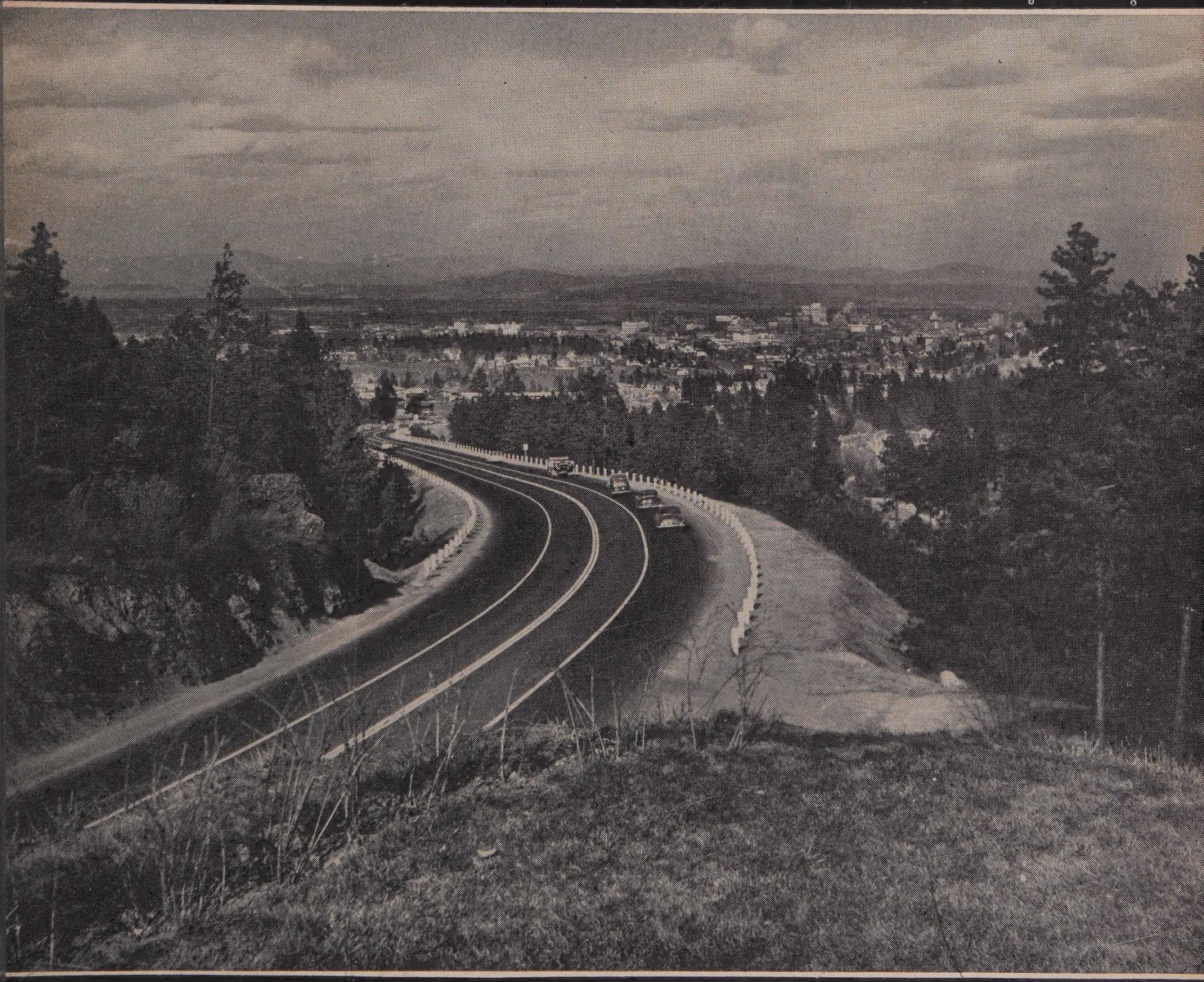

■ Charles Wesley—The Singing Saint (p. 3)

■ A Blueprint for The Super-Church (p. 7)

OFFICIAL NAE ORGAN

Readers Say—

Christian Education

To the Editor:

I wish to commend you for the special "Education Number" of *Action* magazine, June 15. Certainly in these turbulent days fraught with both danger and opportunity, the important role of Christian education must not be overlooked.

S. T. LUDWIG

Kansas City, Mo.

"Scourge of the Ages"

To the Editor:

We note in your Readers Say column a letter requesting copies of the article, "Beverage Alcohol, Scourge of the Ages," which had been carried in your April 1 issue.

The *Pentecostal Evangel,* through your kind permission reprinted this article in its May 26 issue. We have a small quantity of that issue available and we should be happy to send a free copy to any of your readers you might refer to us. If we can be of service, please let us know.

RICHARD G. CHAMPION

Springfield, Mo.

Lutheran Commendation

To the Editor:

I read with intense interest your editorial, "What About the Lutherans?" in the June 15 issue of *Action* magazine. I certainly want to thank you very sincerely for the clear note of unswerving loyalty to the Word of God which rings through it. May our heavenly Father bless you mightily in the work of *United Evangelical Action.*

E. R. BERTERMANN

St. Louis, Mo.

Capital Punishment Is of God

To the Editor:

Action for July 1 has an article on capital punishment. Its first paragraph invited us "to take stock of the rightness or wrongness of capital punishment," so I will present what the Bible has to say on that subject.

The first murderer in the world was Cain who killed his brother. God punished Cain by making him a fugitive and vagabond in the earth (Gen. 4:12). Cain like all modern murderers thought even that light punishment was too severe and he was afraid lest any one would kill him (v. 15). Thus (humanly speaking) God tried to run the world without capital punishment. After 1,600 years, sin and crime had grown to such an extent that God regretted He had made man and said: "I will destroy man whom I have created" (Gen. 6:6, 7).

Then God destined Noah to be the father of a new race. For the protection of human life and the dignity of human beings God established capital punishment in these words, *"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man"* (Gen. 9:6). That law was reiterated time and again in the Old Testament. The commandment, "Thou shalt not kill," was given for the protection of the innocent, not for the protection of the murderer.

In the New Testament the Sermon on the Mount has been quoted as against capital punishment. Read. Matt. 5:17 and 21: "Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfill." "Ye have heard it was said to them of old time; thou shalt not kill, and whosoever killeth shall be in danger of the judgment." Let us remember that the Sermon on the Mount is not civil law for the State but Christ's law of conduct for His disciples. If we should apply v. 39 as law for the State, if civil authority should not resist evil we would have anarchy. In Matt. 26:52 Jesus told Peter that "they that take the sword shall perish by the sword." But in Rom. 13:4 Paul speaks of the power and purpose of civil government when he says that rulers "bear not the sword in vain, for they are ministers of God, and avengers to execute wrath upon them that do evil." The "sword" was the symbol of power to inflict capital punishment in case of deliberate murder. And in Rev. 13:10, "He that killeth with the sword must be killed with the sword." Thus we see that the law God made in Gen. 9:6 has never been repealed in either the Old or New Testament. I challenge any one to prove its abolishment.

Now let us look at the US crime record (1956) published by J. Edgar Hoover in April of this year: On the average 34 persons were murdered each day, 55 women were raped, 721 cars were stolen and 4,338 larcenies were committed. Over two and a half million crimes were recorded in one year. What can be the cause for this deluge of crime? Men are better fed, better clothed, better paid, better educated than at any time in history. This situation is largely due to the lack of Bible teaching, coddling of criminals and agitation for less and less punishment. Crooked lawyers and even judges help free guilty deliberate murderers on hair-splitting technicalities, making the law defend the guilty instead of the innocent. A murderer may kill a father, leaving his wife a widow and his children fatherless. Who cares? But if the murderer is executed that raises a storm of indignation and a cry of barbarism!

God established capital punishment for the protection of innocent human beings, but modern man thinks he is wiser and more benevolent than God and sets His law aside. Thus we are reaping the present harvest of crime.

HENNING GUSTAFSON

Stockholm, Wis.

FRONT PAGE PHOTO.—The lure of the open road is drawing millions of Americans across the continent and around the world this vacation season. This is a view of the Sunset Highway approaching Spokane, Washington from the southwest. It is reproduced through the courtesy of the Spokane Chamber of Commerce.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVI August 1, 1957 No. 11

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

Advertising space rates on request.

Subscription price in U.S.A., her possessions, and Canada, six months, $1.50; one year, $3.00; two years, $5.00; foreign, one year, $4.00; club subscriptions, ten or more to individual addresses, $2.50 per year; bundles, ten or more to one address, $1.50. No receipts mailed unless requested.

When requesting change of address, send your address label from copy of magazine. Wait at least six weeks before writing to ask why a change has not been made. Allow six weeks for processing new subscriptions.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-0230.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-0230.

Printed in the U.S.A.

The 250th Anniversary of Charles Wesley

THE SINGING SAINT

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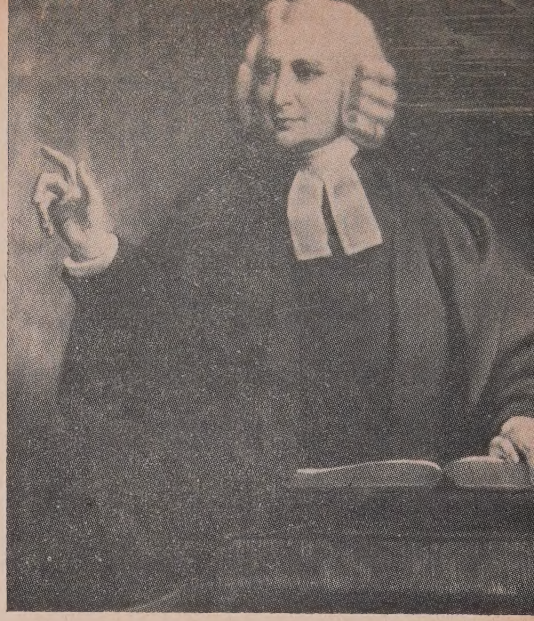

From Painting by Frank O. Salisbury

By LESLIE R. MARSTON
Bishop of the Free Methodist Church of North America

ONE MORNING in 1738 the brutal London mob that had gathered for the popular spectacle of public hangings at Tyburn witnessed a strange event. When the death-cart with its ten victims arrived below the gallows from its long parade from Newgate, an Anglican clergyman left his carriage and climbed upon the cart to be received by the convicts with deep and tender feeling. The prison chaplain would follow the clergyman, but the prisoners protested and the mob accommodatingly held him back.

For days preceding the execution, this young clergyman had visited the malefactors in prison, had counselled them, had prayed for them and, after instruction, had administered to all but one the Lord's Supper, for several had given evidence of a change of heart and of hope in Christ. Only last night the clergyman and a humble mechanic had suffered themselves to be locked in a cell with the doomed men to comfort and pray with them. And now he stands in their midst to bring them comfort and strength in these last tragic moments. In his Journal he wrote of them:

"They were all cheerful, full of comfort, peace, and triumph . . . . None showed any natural terror of death: no fear, or crying, or tears . . . . I never saw such calm triumph, such incredible indifference to dying."

Beneath the gallows the clergyman sang, "Behold the Saviour of Mankind." To the account of the event in his Journal he added, "That hour under the gallows was the most blessed hour of my life."

The clergyman was Charles Wesley, an Oxford graduate and Master of Arts, ordained to the Anglican priesthood. He had been on a mission to Georgia with his brother John under General Oglethorpe. Notwithstanding these facts he had found assurance of his own salvation only two months before winning to Christ these ten men condemned to the gallows.

The hymn he sang beneath the gallows that day had been written by his father, Samuel Wesley, and was one of the father's few literary fragments that survived the rectory fire at Epworth in 1709 when Charles was a babe of two years and his brother John, six years, was so miraculously delivered from the building "as a brand plucked from the burning."

In his early Oxford days, Charles had resisted John's effort to lead him to religious sobriety by asking, "What would you have me to be, a saint all at once?" But later when John returned from Epworth where he had been his father's curate to take his position as tutor in logic at Lincoln College, Oxford, he found Charles the leader of a small group of earnest Oxford religionists that had been dubbed the "Holy Club." Later, likewise in derision, these young men were called "Methodists." Being the senior brother and a natural leader, John soon replaced Charles as head of the group.

The Wesley brothers were systematic and rigorous in the duties of devotion and in good works, but knew not the inner peace and assurance of an indwelling Presence. John and Charles in their restless quest for holiness finally ventured with Olgethorpe to his Georgia colonies in the new world where they served as pastors of the rude colonists, and Charles also as secretary to Olgethorpe. Their religious and official efforts were valiant, but unsuccessful. Within a few months Charles returned to England, to be followed by John not long after.

The Moravians, already beginning their world-wide missionary thrust, had made contact with the Wesleys on the high seas *en route* to America and had greatly impressed John in particular with their piety and Christian composure in grave danger. Contacts were now made with Moravians in London, and the scholarly Peter Bohler exerted great influence in leading the Wesleys into the rest of faith.

Peace came to Charles on Whitsunday, May 21, 1738 while he was ill in the home of the simple mechanic who two months later would share with him the labor, now of love not law, of seeking the salvation of wretched men. Celebrating his conversion, a day or two later Charles wrote his first hymn. Not so well known in Amercia, this hymn is familiar to English Methodists. It begins:

"Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?"

This hymn lacks the lyric lilt of many of Wesley's later hymns, but sets forth great essentials of the gospel with clarity and force.

Three nights after Charles' conversion, his brother John experienced

his own "heart warming" in Aldersgate Street a block away. About ten o'clock John and some friends came singing up the street to Charles' sick room. In his Journal, Charles records that John announced to him, "I believe." Interestingly enough, John's own *Journal* account of his conversion emphasizes "I felt . . . ." Taken together, the two reports set forth John Wesley's synthesis of faith *and* experience.

Charles records at this point, "We sang the hymn with great joy,"—evidently referring to his own conversion hymn, written the day before.

And that hymn started Methodism singing around the world! From the pen of Charles Wesley and out of his poetic heart there flowed sixty-five hundred hymns during the remainder of his long life. The quantity forbade high excellence in all of them, but enough of Wesley's hymns have survived the test of two centuries to establish the author in a major place in contemporary hymnals. Checking the Wesley hymns of my shelf of nineteen recent hymnals of different denominations in America and England, I find that other than *The Methodist Hymn Book* of England (which alone includes 238 hymns by Charles Wesley), the thirteen books with author-index average twenty-one hymns by this famed hymnodist. The Protestant Episcopal *Hymnal 1940* includes eighteen of Charles Wesley's hymns—more than it carries of any other author save one.

Note the inclusions of a few of Wesley's hymns in the nineteen hymnals:

1. All contain what has been called the greatest heart-hymn, "Jesus, Lover of My Soul." Henry Ward Beecher said he would rather have written this hymn than "have all the fame of all the kings that ever lived." Today's self-contained sophisticate may scorn its sentiment, but we who are pilgrims and strangers here still find in it comfort in loneliness, strength for the journey, and hope for eternity.

2. All nineteen hymnals include what one writer has called Wesley's "lofty and glowing lyric on perfect love." "Love Divine, All Loves Excelling" is one of the noblest expressions in all hymnody of God as love and of what man through Christ may become.

3. Eighteen hymnals include that great hymn of the nativity, sung around the world, "Hark, the Herald Angels Sing."

4. Seventeen include Wesley's great hymn of the Resurrection, "Christ the Lord Is Risen Today."

5. Fifteen include "O for a Thousand Tongues to Sing," a swelling paean of praise bursting from the heart of Charles Wesley on the first anniversary of his conversion.

6. Fifteen include "A Charge to Keep I Have." This sober challenge exhibits the Christian life as more than an initial conversion experience, for beyond that even there must follow a life of righteousness and holiness, with full dedication to a great cause.

The rapid blossoming of Wesley's poetic genius after his conversion is cause for marvel. "Hark, the Herald Angels Sing" and "Christ the Lord Is Risen Today" appeared only one year after his conversion; as already noted, "O for a Thousand Tongues to Sing" was written for the first anniversary of his conversion; "Jesus, Lover of My Soul" was published two years after his spiritual rebirth; that masterpiece, "Love Divine, All Loves Excelling" appeared within the first decade of his life under grace.

In a class by itself is that stirring lyrical drama, "Wrestling Jacob." Its length hinders its general use, but the English *Methodist Hymn Book* carries twelve stanzas. Isaac Watts declared that this poem was worth all the verses Watts himself had written. Shortly after Charles' death at 81 years, John, then 85, was lining this hymn in a Methodist chapel, At the couplet,

My company before is gone,
And I am left alone with Thee,

this man of normally complete self-command broke into tears and, overwhelmed by emotion, sat down and hid his face in his hands. The congregation became silent, sensing the tragic drama in the breast of the revered saint.

In English usage "Wrestling Jacob" is now sung to music composed by Samuel Sebastian Wesley, a grandson of Charles and England's greatest organist of his generation, even as his father, Samuel, was of his generation.

For Charles Wesley's family was musically gifted to the point of genius. In fact, Charles alarmed the simple Methodists of London by managing subscription concerts in his spacious home, the artists being his two sons, Charles, Jr. and Samuel, both musical prodigies. London's elite, both nobility and literati, attended these concerts. After attending one of them, John wrote in his *Journal* these mild comments, "I was a little out of my element among lords and ladies. I love plain music and plain company best."

Three or four of Wesley's hymns have music derived from the composer of the famous oratorio, *The Messiah*. It is quite certain that Handel knew the Charles Wesley family, and some think Handel may have been influenced in some measure by the Evangelical Revival when, in the early years of that revival, he turned to writing sacred oratorios. *The Messiah* was written in 1742.

"And what shall I more say? for the time would fail me to tell of" hundreds of other hymns of Charles Wesley which are still in use. Withdraw the Wesley hymns from our evangelical heritage and our hymnody would be sadly impoverished. Not only do these hymns inspire the soul with music, but they also instruct the mind with Scripture, and stabilize the life with doctrine. Dr. Betts, authority on Wesleyan hymns, says, "There can hardly be a single paragraph of Scripture that is not somewhere reflected in the hymns of the Wesleys."

Before concluding, we must view "The Singing Saint" again at infamous Newgate, nearly a half-century after the incident introducing this sketch. The Upper Room has just published a booklet, Charles Wesley, the Singer of the *Evangelical Revival,* written by the historian of Methodism, Dr. Elmer T. Clark. Therein it is stated that one of Charles Wesley's last publications was a tract, "Prayers for Condemned Malefactors," upon one copy of which the author had inscribed, "These prayers were answered, Thursday, April 28th, 1785, on nineteen malefactors, who all died penitent. Not unto me, O Lord, not unto me." Charles Wesley was then seventy-eight years of age!

Charles Wesley lived and died an Anglican clergyman, as did his brother John. Of the two, Charles was more exacting in his adherence to the Church of England and resisted every move of the Methodists toward separation. No doubt his influence on John was an important factor preventing the breaking away from the Church of the United Methodist Societies during the lifetime of the brothers. But today Charles Wesley belongs not to Anglicanism or Methodism but to all Protestantism, throughout which his hymns are a powerful evangelical force.

It is therefore fitting that the constituency of the National Association of Evangelicals, responding to the recommendation of its executive committee, should join in commemorating Charles Wesley's contribution to the evangelical cause. Recognition of this great Christian and his heart-moving hymns will continue through the coming months, to climax with the 250th anniversary of his birth on December 18. Widespread use of Wesley hymns, with attention to their Scriptural grounding and evangelical bearing, should increase the impetus to revival and emphasize afresh the great central truths of the gospel.

Testimony on Communism

Dr. Frederick C. Schwarz of Sydney, Australia, widely known as an evangelical expert on Communism, recently testified before a Congressional unit concerning the basic motivations of Communism.

Dr. Schwarz told counsel for the House Un-American Activities Committee that the international Communist conspiracy will achieve its goal of world domination in about 16 years, if its present rate of expansion continues unabated. He said the Kremlin has set the year 1973 as its deadline for accomplishing world domination. During the next 10 years it expects to see consolidation of its program in Asia and the isolation of the United States. Soviet leadership, he emphasized, is confident that it can achieve its goals without recourse to a third world war.

"I regret to say that by every standard test the Communists have been making terrifying progress and they are winning and we are losing," Dr. Schwarz stated.

Dr. Schwarz told the committee he believes that Communism should be taught in the schools, "but I believe it should be taught with a moral directive, in the same way that a medical student is taught that cancer is evil, that tuberculosis is evil and education about them is directed to their elimination and defeat. I think the teaching of Communism without a moral directive can be very dangerous. Teaching it with a moral directive should emphasize the basic foundations of American civilization, revealing the enemy threatening their destruction, the erroneous beliefs leading the Communists to undertake the destruction of freedom, the methods by which they propose to destroy, and what must be done to defeat them."

Court Rules on Obscenity

If there is any single primary reason for the national deluge of obscenity it is the argument that the publications carrying such obscenity are protected by the constitutional guarantees of free speech and a free press. The legal arguments of the lawyers for these publications, stripped of its legal terminology, amounts to "anything goes under a free press."

To this the Supreme Court has now said an emphatic "No"

In four rulings handed down on June 24 the Court said that the argument of free speech and a free press could not be used as a coverall for obscenity. At the same time the Court handed down a test for obscenity which will be of long lasting importance.

The new test, as worded by the high court, is: "Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest." An earlier rule, involving the effect of isolated obscene passages on the most susceptible persons, was rejected.

The rulings also had the effect of upholding the constitutionality of several important obscenity statutes, including one New York law and another of California. An eighty year old postal law was also upheld.

"We hold that obscenity is not within the area of constitutionally protected speech or press," said Associate Justice William Brennan, Jr., in the court decision. "Implicit in the history of the First Amendment is the rejection of obscenity as utterly without redeeming social importance."

At the same time the Court made it clear that sex and obscenity are not synonymous. The difference is in the manner of treatment. Here the decision restated that obscenity "deals with sex in a manner appealing to prurient interest."

In a dissenting opinion Justices Douglas and Black said that they could not subject the freedom of the publication to the mental outlook of its reader, and punish it for thoughts provoked rather than for anti-social acts. In a partially dissenting opinion Justice Harlan disapproved allowing the federal government to exercise authority in determining obscenity. Chief Justice Warren, concurring in the result of the case, said he would limit the decision to the facts immediately before the Court.

This would indicate that the test of obscenity handed down by the Court as a general yardstick probably had the approval of only five members of the nine-man tribunal. Nevertheless, the test which was established will now be taken back to the states as a means of setting further restrictions on the national traffic in obscenity.

On June 26, just two days after the decision, a grand jury in Union County, N. J. indicted eleven business firms for conspiring to sell indecent literature. Thirteen firms had been indicted in April.

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Lengthy Session

From the early days of this first session of the 85th Congress there have been indications that it would be a lengthy one. It now appears that it may be even September before Congressional adjournment.

There is always a tendency in this direction when members of Congress do not have an election calling them. This year there are added factors—a lengthy civil rights debate, and the determination of the administration to get some of its major legislation moving.

One thing we hope for: that a longer session will avoid the type of last minute log rolling which was evident behind the scenes a year ago. It will be remembered that it was during those final hours of Congress that the bill favoring the Catholic Church in the Philippines, to the tune of many millions of dollars, was passed—on the consent calendar, no less.

It was during those same final hours that another measure was being slipped quietly through the mill—a bill to make a Roman Catholic Church in Philadelphia into a national shrine. Fortunately some crucial questions were raised at the last moment and this measure never saw enactment. But it was close.

Undoubtedly, these last hours before adjournment are a time when the need for alertness to legislative maneuvers is multiplied. But it is more. It is a time when members of Congress undertake increased responsibility for their activities in guiding the legislative process. And it is up to the constituency "back home" to impress their representatives with this responsibility.

Archer Urges Veto

Both Houses of Congress adopted a resolution authorizing Reps. John W. McCormack (D.-Mass.) and John J. Rooney (D.-N. Y.) to accept the award of the Order of St. Gregory the Great, with star, from Pope Pius XII.

The resolution was introduced to comply with paragraph 9 of section 9 of the constitution which provides that "no person holding any office of profit or trust under the United States shall without the consent of the Congress, accept any present, emolument, office, or title, of any kind whatsoever, from any king, prince, or foreign state."

The Pope is temporal ruler of Vatican City which is a sovereign state.

Dr. Glenn L. Archer, executive director of the POAU, has called upon President Eisenhower to veto the bill since the legislation would recognize the Roman Catholic Church as a "foreign state."

Recognition of Red China

Admission of Red China to the United Nations and its recognition by the United States was urged in Omaha by a leader of world Lutheranism.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, voiced his views at the 98th annual synod of the Augustana Lutheran Church. A native of Kansas, he is a member of the Augustana ministerium.

Dr. Lund-Quist said the LWF would like to send a delegation to China to learn "what has happened to our church there," but the policy of the United States "makes such a visit impossible."

He said he had "serious questions" on the wisdom of keeping China out of the United Nations and also of the lack of diplomatic relations between the United States and Red China." Pointing out that the United States has recognized other communist governments, he declared that it was inconsistent to refuse recognition of China.

Action Editorial

James DeForest Murch

The Future of Missions

■ PRESBYTERIANS are leading the way in the new foreign missionary strategy of the World Council of Churches. The recent Assemblies of the newly-merged Presbyterian Church in the USA and the United Presbyterian Church voted to discontinue the Foreign Mission Boards of both denominations.

This action will be followed by similar moves on the part of all the denominational foreign mission boards in the WCC orbit. All are a part of the determined effort of WCC ecumenical leaders to control all foreign missionary endeavor through the Coming Great Church.

The behind-the-scenes ten-day conference of the International Missionary Council at Wagner College, Staten Island, prior to the Evanston Assembly of the World Council of Churches, spearheaded this dangerous development. (See *The Coming Great Church,* p. 41). At Evanston it was freely denied (for public consumption) that there was any purpose on the part of ecumenical leaders to merge the IMC and the WCC. Yet all the while, under the sagacious leadership of Dr. John A. Mackay, the plan was taking form.

Now the blueprint for merger has been completed and will be authorized this year. The separate foreign missions boards of the participating denominations are all that stand in the way of complete ecumenical administrative integration and the development of the new ecumenical missionary program.

Resistance to the program, once very strong, is now negligible. The general secretary of the Norwegian Missionary Society has made known that this society will withdraw from the IMC when the merger takes place. He says that the missions in Norway represent the revivalistic movement and would not be at home in the new set-up.

The Norwegian leader has a clear insight concerning the ultimate goals of the WCC program. Other missionary leaders in the WCC who believe that the world is lost without salvation in the atoning blood of Jesus Christ and that the main business of missionaries is to preach the Gospel and convert the heathen will be very unhappy when the new program gets under way.

In the first place the Orthodox, Coptic and Protestant State churches in the WCC are very lukewarm to all missionary work in their lands. In the second place, the WCC is so concerned with good relations with Roman Catholicism that it cannot encourage aggressive missionary endeavor in Latin America and other Romanist areas. In the third place, the WCC must maintain good relations with heathen religions in the Orient to achieve its political and social ends. In the fourth place, liberal missionary leaders consider biblical Christian missionary strategy *passe* and are determined to substitute the "social gospel" and a program of "international understanding and goodwill."

The liberal ecumenicists will not accomplish this today or this year. They may even deny they have any such intent. They will move as they did from the days of the old Foreign Missions Council, through the International Missions Council to the World Council of Churches' control of the missions apparatus. At first they plot, then they deny, then they confer, then they collaborate and finally, at the psychological moment, they merge and gain control.

Unless something is speedily done by evangelical missionary leaders in the WCC, the only hope for the future of the kind of missions Christ authorized in the Great Commission lies within the evangelical missionary agencies in the Evangelical Foreign Missons Association, the Interdenominational Foreign Missions Association and in similar independent movements.

If ever there were need for prayer for missions, that need is now.

Doubleminded Men

■ THE HYPOCRITE is a Januslike person. He is two-faced and lives a double life. God is singleminded. The hypocrite is doubleminded. The Christian is all God's. The hypocrite is half God's, and, as a result, not God's at all.

It is impossible for him to achieve perfection, for he will never be but half right. He may err in either of two directions: practicing religion to excess or practicing it not enough.

We are all familiar with the hypocrite who delights in ceremony and dogma. He is a perfect performer, but he is only a performer. He seeks the center of the stage. He clothes himself to look the part. He excels in modes of worship and "observes to do" all the ordinances. The word "hypocrite" itself means "to represent another person" as the ancient players did, under a mask. In this role he loses the meaning and significance of the form and of the orthodoxy.

We are not so prone to see the hypocrite in the role of the "unorthodox," "liberal," "broad-minded" churchman. But the Bible lays unusual emphasis upon this type of doubleminded man. Peter calls such "false teachers," "wells without water," "mists driven along with the storm," "frivolous," "arrogant," "promisers of freedom, though slaves of corruption." Though claiming to be Christian and mouthing the Word of God, they subvert the very foundations of the faith. Their hope is like a spider's web woven out of their own bowels. It is the creature of their fancy, spun from the materials of self-righteousness. They may call it a house, but it will not hide them from the storm at the last day. There neither is nor can be any shelter, safety or security in such a cobweb of humanism and self-sufficiency.

"Woe unto you, hypocrites!"

Good Wesleyan Advice

■ CONGREGATIONAL SINGING has been and should always be a mark of the evangelical Christian faith. The Bible has a hymn book in it. The New Testament enjoins singing in the worship. Luther's followers in the days of the Reformation sang the movement into the

hearts of the German people. The Wesleys were the greatest hymn writers in the world.

So it is quite appropriate that the Hymn Society of America proposes a series of regional hymn festivals this year to mark the 250th anniversary of the birth of Charles Wesley, the author of 6,500 hymns. Churches that love congregational singing will cooperate enthusiastically. The others might well benefit from a revival of the practice.

The other day we came across John Wesley's famous "Directions for Congregational Singing." It was written in 1761 but it might well be used to promote a successful observance of his brother's anniversary in 1957 and greater effectiveness in praising the Lord in song. Here it is:

SING ALL. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

SING LUSTILY, and with a good courage. Beware of singing as if you are half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of it being heard, than when you sing the songs of Satan.

SING MODESTLY. Do not bawl, so as to be heard above or distinct from the rest of the congregation—that you may not destroy the harmony—but strive to unite your voices together so as to make one clear melodious sound.

SING IN TIME. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voice, and move therewith as exactly as you can; and take care not to sing too slowly. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes as quick as we did at first.

ABOVE ALL, SING SPIRITUALLY. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; So shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.

Outlaw Communism?

▪ COMMUNISM in America has been immensely encouraged by several recent decisions of the Supreme Court.

We are not concerned with the wisdom of these decisions from the standpoint of cold Constitutional law and would be the first to confess our inability to speak with any professional authority on such a matter.

But we do know that the result of these decisions is to encourage subversive activities in the USA and something needs to be done about that.

The Smith Act formula under which Americans have been able to combat Communism must be strengthened. It was written on the theory that Communism is a plot to overthrow our Government by force. The tactics of Communism cannot be defined as revolution in the accepted pattern. Red techniques are much more subtle. Our leftist intelligentsia work in the universities, journalism, entertainment, industry and the churches to soften and bewilder American thought so that it loses its capacity to judge good or evil and hence become ripe for conquest. If Red infiltration is not stopped at ths level, it cannot be stopped at the level of overt action.

We trust our legislators to deal adequately with the situation while still preserving our individual American liberties. Communism is not merely a politcal or economic doctrine, it is an international conspiracy. If there is no other way to stop it, maybe we will have to outlaw that conspiracy. Somehow we must recover methods of defense against it, if we are to preserve the American way of life.

Super-Church Blueprint

▪ AT CLEVELAND, OHIO late in June the Congregational Christian Churches and the Evangelical and Reformed Church joined in the first general synod of the United Church of Christ. The merged bodies, quite significantly, issued a plea to Christians everywhere to end "useless and hurtful separation" in Christendom.

This move was not merely a joining of two denominations. It was a part of an ecumenical drive for the "Coming Great Church," along lines originally proposed by Dr. E. Stanley Jones.

A by-product of the action at Cleveland may well be a split in Congregationalism. It often happens that such mergers result in more denominations, rather than fewer. Just what form this new split will take we are unable to forecast at this time. The dissidents hold that the merger will encourage ecclesiastical bureaucracy and result in the loss of local church autonomy.

But we are primarily interested in the effects of the Cleveland action upon the future of American Protestantism. Dr. Fred Hoskins sees the merger as a "demonstration of a new dimension of church unity" and as *"offering a pattern of church unity* which many other churches may well find acceptable."

Dr. E. Stanley Jones, as far back as 1947, began promoting a national "Crusade for a United Church in America." His plan called for a federal union in which "we would fulfill the instinct and desire for union with the whole and at the same time the instinct for self-expression and local self-government." No denominational official need lose his job under such a plan but an over-all General Assembly would be entrusted with certain powers under a Constitution. Each denomination would surrender enough of its individual autonomy to give the hierarchy of the united church dignity and power.

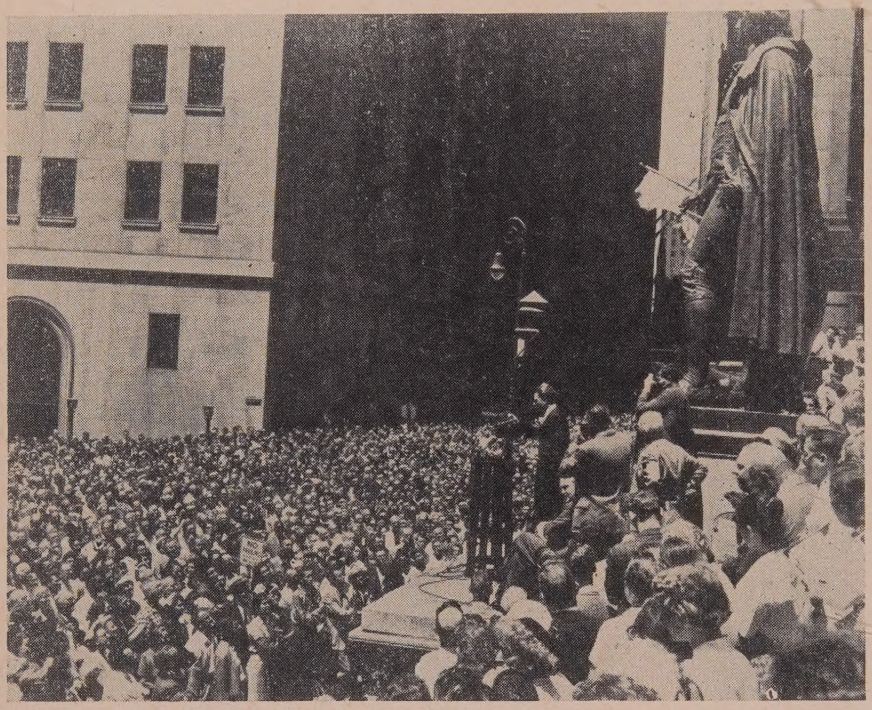
Very little, if anything, was said about Christian doctrine. Christ was spoken of as the great unifying factor, but His person and nature were never defined. The Bible was by-passed and considered to be non-essential as a rule of faith and practice. Whatever of doctrine was involved was so innocuous that unitarians, liberals and fundamentalists could accept it and, like the proverbial lion and lamb, lie down together.

The "Jones plan" crystallized to the point where the Congregational-Christian Churches and the Disciples of Christ joined in a call (1949) to all like-minded Protestant denominations to send official delegates to a Conference on Church Union at Greenwich, Conn. Here the preliminary blueprint for an "ecumenical church" was drawn up. (*The Growing Super-Church,* pp. 29-31). With more or less enthusiasm the exponents of the Coming Great Church have propagandized for this plan of unity ever since. The action of the Congregational-Christian Churches and the Evangelical and Reformed Church of Cleveland now represents the first significant official step toward the realization of the ecumenical dream.

We shall watch with more than ordinary interest the next move in this well-organized program.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE



THE WALL STREET RALLY—an event of Billy Graham's New York evangelistic crusade —drew some 12,000 persons at the noon hour. Police blocked off the famous thoroughfare for four blocks for about an hour. Noted financiers, members of the crusade committee, sat on the platform.

New York Crusade Goes On to August 10

■ ANSWERING THE DEMAND of thousands of New Yorkers Billy Graham is to continue the great Madison Square Garden crusade until the middle of August.

Roger Hull, chairman of the executive committee, asked an overflow audience on Sunday night what should be done about it and they rose en masse in favor of the extension. Many pastors and workers felt that New York would never again have such an opportunity for a spiritual awakening under such auspicious circumstances. New life has been brought to the churches by the more than 30,000 who have made decisions for Christ.

Announcement was made at what was scheduled as the "closing rally" at the Yankee Stadium, Saturday night, July 20. The mammoth Stadium was filled to overflowing with more than 100,000 inside and over 20,000 turned away.

Billy Graham is very tired but he is convinced that the extension is of the Lord. He believes the Scripture, "As thy day, so shall thy strength be." Asked about the decision, he said: "The main points against continuing concern the climax and dangers to our reputations if the response is not as great beyond Yankee Stadium. My study of the Bible has revealed that Pentecost was a great climactical experience, but the followers of Jesus didn't stop until they were thrown out of the city. Calvary was the greatest climax in history, but the Lord didn't stop there.

"As far as our reputations are concerned, that should not be a vital point. Christ made Himself of no reputation. Are we greater than the Lord? If I know my own heart, reputation has not been a factor in my thinking. Paul was stoned and beaten in practically every city he visited. If he presented his credentials for membership, I am sure many of our churches would reject Paul. He had been in a lot of jails."

"Many people around the world have been praying that the Crusade will continue all summer. I believe much of the conviction in our hearts is in answer to their prayers. I have felt renewed prayer support since it was announced there was a possibility of the meetings continuing.

"Because of these prayers, it would be hard for me to pass an empty Madison Square Garden, when it was available for the Gospel of Christ to be preached.

"I feel personally that we are on the verge of something historic. God, I believe, is about to do a great and mighty thing."

Another member of the executive committee pointed out that "The weekly television programs already have reached more millions of unchurched people than any other religious effort in history." The nationwide telecasts will be continued each Saturday night from 8 to 9 over ABC.

The new closing date for the Crusade, was set at August 10.

A new evaluation will be made at that time to determine if the Crusade should extend into September.

Among the recent events in New York was the great Wall Street rally attended by some 12,000 persons.

denominations

Congregational, E & R Churches Stage Merger

CLEVELAND, O.—(RNS)—A new Protestant denomination—the United Church of Christ—was created here. It came into existence as the result of the merging of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church (See editorial, p. 7).

A constitution for the new Church still is to be written, adhering to a "basis of union" already agreed upon, and subject to approval by two-thirds of the individual congregations of each denomination. Until then, the two denominations will continue as separate entities although a synod of the United Church will meet biennially.

The merger marks the first time in American Protestantism that two denominations with different forms of government have united. Congregationalism always has emphasized the independence and autonomy of the local church. The E & R Church operates under a presbyterian system in which local congregations have certain defined relationships to regional and national bodies called synods.

The historic moment of union occurred when 714 church leaders, half of them representing the Congregational Christian Churches and half the Evangelical and Reformed Church, voted to become one body and sealed their merger with a prayer.

In unison they said: "We do now declare ourselves to be one body and our union consummated . . . in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Churches Would Block Congregational Merger

NEW YORK — (RNS) — Four Congregational Christian churches and a number of laymen and ministers opposed to union of their denomination with the Evangelical and Reformed Church filed suit in United States District Court here to "determine their rights" under the merger which was scheduled to take place in Cleveland, June 25-27.

The suit also asked the court to declare null and void most provisions of the merger plan. It contended that the General Council of the Congregational Christian Churches did not have the authority to conduct the merger, that

member churches were fully independent and that the General Council was merely an advisory body.

In previous litigation by merger opponents the New York State Court of Appeals ruled against them and upheld the union plan.

The four churches which initiated the new suit are the First Congregational churches of Burlington, Ia., Pontiac, Mich., and Wauwatosa, Wis.; and the Mayfair Congregational church of Toledo, O.

The suit was announced here by the League to Uphold Congregational Principles, a national laymen's organization formed in 1953. The league, with offices in Hartford, Conn., and the Committee for the Continuation of Congregational Christian Churches, which has its headquarters in Chicago, have spearheaded the opposition movement against the merger.

Speaking for the league, Alfred H. Clarke of St. Louis, Mo., its chairman, denied that officials of the merged Church had any power to unite free Congregational Christian churches in the new body without their vote of accession.

"To date," he said, "only 357 Congregational Christians (out of 1,400,000)—the 357 Congregational delegates to the Cleveland Uniting Synod—will have become members of the United Church of Christ. Only a handful of the 5,500 Congregational churches have yet indicated a willingness to join the new denomination.

"Whether any church later unites with the United Church of Christ depends solely upon whether it votes itself into the United Church. Therefore, valuing the local independence and congregational polity of our churches, we deny that the merger action of our own General Council legally binds any of our churches to the new union."

Mr. Clarke added that "the Cleveland synod marks an attempt to achieve union at the sacrifice of our traditional fellowship and non-authoritarian church character."

"While many of the Congregational Christian churches are ignorant of the merger plan and still others are confused," he continued, "almost every church which has thoroughly considered the union has voted to have nothing to do with it. At the latest count there were more than 250 such churches. And yet the General Council went to Cleveland committed to the new Union and claiming that all our churches can eventually be included to enter the Union. We laymen resolutely disagree."

Evangelical Free Church Reports 700 Ministers

OCEAN GROVE, N. J.—Twenty-seven new congregations were added to the Evangelical Free Church of America during the past year, bringing the total to 412, Dr. Arnold T. Olson of Minneapolis, president, reported to its General Conference here.

He also announced that per capita giving was $165 during the year, a new high for the denomination.

About half the total income of local congregations goes for missions and benevolences at home and abroad, Dr. Olson said. The Church supports 232 foreign missionaries.

One hundred and seven workers were ordained or licensed for the ministry in the past year, he reported. The denomination now has more than 700 ministers.

Dr. Olson said that Trinity Seminary and Bible College in Chicago, the Church's theological training school had the largest enrollment in its history.

Friends Organize a New Yearly Meeting

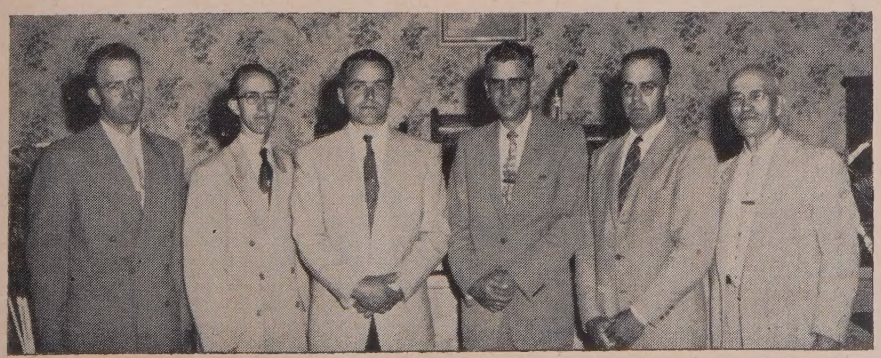
PLAINVIEW, Neb.—One hundred twenty-five persons registered as the Rocky Mountain Yearly Meeting of the Friends Church met in its first annual sessions at Plainview Friends Church, after being established by the Nebraska Yearly Meeting of Friends at Central City June 21.

The new Yearly Meeting, Evangelical in its theological beliefs, is independent of any larger body of the Friends Church. It is presently composed of two congregations in South Dakota, five in Nebraska, two in northwestern Kansas, eleven in Colorado, one in Albuquerque, New Mexico, and a Navajo Mission at Rough Rock, Arizona. With headquarters to be established at Colorado Springs, it is to be incorporated under the laws of Colorado. Appointed by an organizational committee of Nebraska Yearly Meeting, Rev. Dale V. Benton of Albuquerque convened the opening business sessions, June 22. Following the seating of representatives, the following permanent officers were appointed.

Rev. Dale V. Benton was appointed presiding clerk and John Carr of Penrose, Colorado, was appointed recording clerk. Rev. Homer Cox of Pueblo, Colorado was named reading clerk, and Ernest Coleman, Hay Springs, Nebraska, announcing clerk.

Rev. T. Clio Brown, Colorado

HEAD NEW YEARLY MEETING.—Officers of the new Rocky Mountain Yearly Meeting of Friends (left to right): Rev. Vern Ellis, missionary Friends Navajo Mission; Rev. John Carr, recording clerk; Ernest Coleman, announcing clerk; Rev. Homer Cox, reading clerk; Rev. Dale Benton, presiding clerk; Rev. T. Clio Brown, superintendent.



LATE NEWS AT PRESS TIME

● THE WORLD COUNCIL of Churches Central Committee is in session at Yale University Divinity School. Meetings of various groups have been held since July 15. The gathering will end August 7. The Central Committee is in reality the World Council because its decisions are ultimately final. A brief report of its major decisions at New Haven will appear in an early issue of *Action*.

● NEW HAVEN city authorities have refused the American Council of Christian Churches permission to hold a protest meeting on the historic New Haven Green during the sessions of the WCC Central Committee. The ACCC had planned to protest the presence of two Czech Communist clergymen who are members of the Committee.

● DR. CARL McINTIRE has been dropped from membership of the Bible Presbyterian Church. The decision was reached following the separation of the Collingswood Synod from the national body.

● CHRIST FOR AMERICA, interdenominational evangelistic movement, will present the ninth of a national series of area-wide seminars on visitation and personal evangelism at Lancaster, Pa., November 2-6. Among the leaders are Gen. William K. Harrison, Dr. Walter L. Wilson, Dr. Robert M. Parr and Mr. Horace F. Dean.

● USA AIRLINES are failing to enforce their voluntary code to control drinking by passengers, according to the Methodist Board of Temperance. Congress dropped legislation banning liquor drink on planes, pending promised voluntary action by the airlines. MBT now calls for new congressional action.

● 1035 CHURCHES are now affiliated with the Conservative Baptist Association of America. The Association's recent national convention in Los Angeles received 99 new congregations. Dr. B. Myron Cedarholm, general director of the denomination, has announced a goal of "408 in '58." A committee of three in each area will direct the plan to organize at least 408 new churches from July 1, 1957 to December 31, 1958.

● ANTI-OBSCENITY law in Pennsylvania has been strengthened by new legislation increasing the penalties for selling obscene literature and outlawing tie-in-sales which force newsdealers to take objectionable publications in order to get popular magazines.

● ILLEGITIMATE BIRTHS have reached an all-time high in the USA. The United States Health Service reports 176,600, an increase of thirty-six per cent in six years.

Springs, was called to be full time General Superintendent of the new Yearly Meeting. He accepted the call and plans extensive calling and promotional work throughout the Yearly Meeting.

Throughout various sessions a proposed discipline of Faith and Organization was discussed with suggestions for change and improvements made to the Discipline Committee. This temporary draft is to be used for the ensuing year, with consideration in the next annual meeting. A proposal that this Yearly Meeting affiliate with the National Association of Evangelicals was referred to local churches for consideration for further action next year.

Conservative Baptists in Enlargement Program

LOS ANGELES.—The fourteenth annual national meeting of the Conservative Baptist Association of America drew eleven hundred delegates from its approximately 900 churches. Sessions were held at the Church of the Open Door in down-town Los Angeles.

The climactic session was a presentation of the twenty-two new mission-meetings—fifteen by the Home Mission Society and seven by the Foreign Mission Board. In response to the public invitation for the presentation of life in full-time Christian service, more than 200 young people moved forward as parents and pastors stood to their feet, promising support as they return to their churches.

During the final day's sessions, the assembly unanimously adopted a program for the establishment of new churches throughout the United States, with a goal of "408 in '58," to be headed up by Dr. Claude F. Moffitt, executive director of the Arizona Baptist State Convention. Each church affiliated with the Conservative Baptist Association will be encouraged to undertake the establishment of a new church in an area which does not have the ministry of an evangelical church. Eighty-six new churches were organized during the past year.

Officers elected to the various Boards were as follows: The Conservative Baptist Foreign Mission Society —Dr. Vance Webster of Eugene, Oregon, president; Dr. J. Palmer Muntz, Buffalo, N. Y., vice president; Dr. Clarence Sands, San Jose, California, recording secretary; Dr. Don L. Anderson, Cedar Rapids, Iowa, corresponding secretary.

The Conservative Baptist Home Mission Society officers elected were Rev. William Bisgaard, Rockford, Illinois, president; Dr. Frank G. Hagemann, Hingham, Mass., vice president; Dr. William Kerr, Portland, Oregon, recording secretary; Rev. Geo. Sadler, Yonkers, N. Y., corresponding secretary; Dr. William J. Sweeting, Denver, Colorado, treasurer.

Officers elected for the Conservative Baptist Association of America were Dr. Russell A. Pavy, Fresno, California, president; Rev. Roy Austin, San Francisco, California, recording secretary; Rev. Herbert Happel, Woodhaven, N. Y., corresponding secretary and Dr. Floyd Northrop, Spring Lake, Michigan, as treasurer.

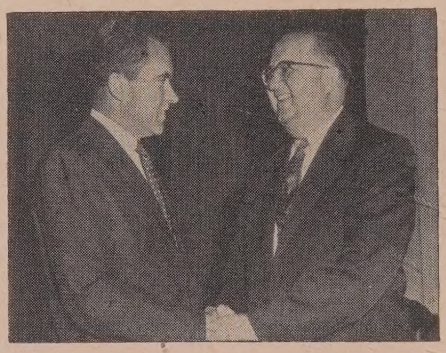
Brethren in Christ Church Adopts $325,000 Budget

WEST MILTON, O.—A budget of $325,000 for missions, benevolences and education was approved here by the General Conference of the 8000-member Brethren in Christ Church.

The denomination has 85 missionaries—one for each 100 members—serving in Africa, India, Japan and Cuba. It also maintains three colleges—Upland (Calif.) College, Messiah College, Grantham, Pa., and Niagara Christian College, Ft. Erie, Ont., Canada.

A major action of the General Conference was to approve changes in the Church's administration. Five Conference areas in the United States were established and one in Canada. Heretofore, the denomination was divided into many small districts.

Five bishops were elected and consecrated for a five-year term to administer the Conference areas. Two western USA areas will be administered by one bishop. The duties of the bishops were defined as those of a district superintendent.



BON VOYAGE.—Vice President Richard Nixon bids farewell to Dr. Eugene R. Bertermann of The Lutheran Hour as he leaves the USA on a world journey in the interest of a greatly enlarged radio coverage of foreign lands. Dr. Bertermann is also president of the National Religious Broadcasters.

The bishops are E. J. Swalm, Duntroon, Ont., Canada; Alvin C. Burkholder, Upland, Calif.; Carl J. Ulery, Springfield, O.; Charles B. Byers, Chambersburg, Pa.; and Henry A. Ginder, Manheim, Pa.

Christian Reformed Synod Approves $4,000,000 Budget

GRAND RAPIDS, Mich.—A record budget of more than $4,000,000 was approved by the annual synod of the Christian Reformed Church here.

Largest items are more than $1,000,000 each for foreign missions, home missions, and Calvin College and Seminary here.

Authorization also was granted for the construction of five new buildings for the Knollcrest campus of Calvin College and Seminary. The Calvin board of trustees was directed to proceed with the erection of a seminary building, a men's dormitory and women's dormitory to house 250 students each, and a power heating plant.

Merger of the Christian Reformed Church and the Orthodox Presbyterian Church was urged in a statement drawn up by committees of the two denominations.

A committee was named by the synod to develop a specific plan to set up particular or geographical synods for the denomination which has 500 congregations in this country and Canada.

A centennial committee which directed observances marking the Church's 100th anniversary this year was continued for another year. It was directed to study the advisability of creating an information agency for the denomination.

Assemblies of God Meet in Cleveland

SPRINGFIELD, Mo.—Outstanding leaders of the Assemblies of God will be featured in the denomination's 27th General Council in Cleveland, Ohio, August 28-September 3. Sessions of the convention will be held in the Cleveland Public Auditorium.

Opening the convention Wednesday evening, August 28, will be Rev. Ralph M. Riggs, general superintendent of the Assemblies of God. As keynote speaker, he will set the pace for the convention on a spiritual note. Rev. Willard T. Cantelon, well-known evangelist, will be the missionary speaker, September 1.

Guest night speakers will include Rev. James W. Van Meter, pastor of Central Assembly of God, Springfield, Mo.; Rev. R. J. Carlson, pastor of Calvary Temple, Seattle, Wash.; Rev. Maynard S. Oss, evangelist of Washington State; Rev. G. W. Hardcastle, Jr., evangelist of Oklahoma City, Okla.; and Rev. Arthur Graves, pastor of the Free Gospel Church in Flushing, N. Y.

UELC Annual Meeting Adopts Record Budget

RACINE, Wis.—(RNS)—A record budget of $530,000 for next year was adopted by the United Evangelical Lutheran Church at its 61st annual meeting here.

Of this amount $65,000 was designated for the denomination's foreign World Action.

Dana College in Blair, Neb., A UELC supported institution, was authorized to raise $1,000,000 over the next three years for its expansion program. This amount will be sought primarily among interested individuals.

The delegates voted to hold next year's convention at Blair.

Church of God Giving Exceeds Million Mark

ANDERSON, Ind.—A special offering at the international convention of the Church of God here brought giving to the denomination's general causes to $1,158,250 for the current fiscal year. This was slightly above giving for the same period last year when all previous records were broken.

The offering was made during a special service that highlighted Christ's World Service Day at the convention.

More than 20,000 persons attended the six-day meeting, theme of which was "God or Mammon." They came from 29 states and six foreign countries. Daily conferences were held for ministers, church school workers, children, youth, musicians, ministers' wives and camping leaders.

Harold Boyer of Springfield, O., was elected to a third one-year term as chairman of the General Ministerial Assembly, the Church's principal policy-making body. C. Herbert Joiner, Jr., president of Arlington (Calif.) College, was re-elected vice-chairman.

Harold L. Phillips was re-elected to a five-year term as editor-in-chief of the Gospel Trumpet Company, the denomination's publications board.

Disciples Dedicate "Cane Ridge" Shrine

PARIS, Ky.—Disciples of Christ dedicated as a national shrine the 166-year-old Cane Ridge meeting house near here, birthplace of the "movement to restore the New Testament Church."

The house has been covered by a $100,000 superstructure made of native stone. Churches in 40 states and Hawaii contributed to the project.

It was in the meeting house that Barton W. Stone, a Presbyterian, gathered with five colleagues on June 28, 1804, to draw up the "Last Will and Testament of the Springfield Presbytery." That 800-word document appealed for "the union of the Church of Christ under one name, the Christian Church, and with one source of authority, the Bible."

Mr. Stone's "Christians" and the "Disciples" movement founded in 1809 by Thomas and Alexander Campbell joined forces in 1831 to form the present 2,000,000-member Christian Church.

The Cane Ridge revival—August 7-12, 1801—was one of the most famous of the great revivals which swept the western frontier. Estimates of the crowd ran from 10,000 to 30,000.

Court Upholds Ouster of Melish

BROOKLYN, N. Y.—(RNS)—The Appellate Division of the Brooklyn Supreme Court ruled that the election and installation of Dr. Herman S. Sidener of Garden City, N. Y., as rector of Holy Trinity Episcopal church here in 1956 was legal.

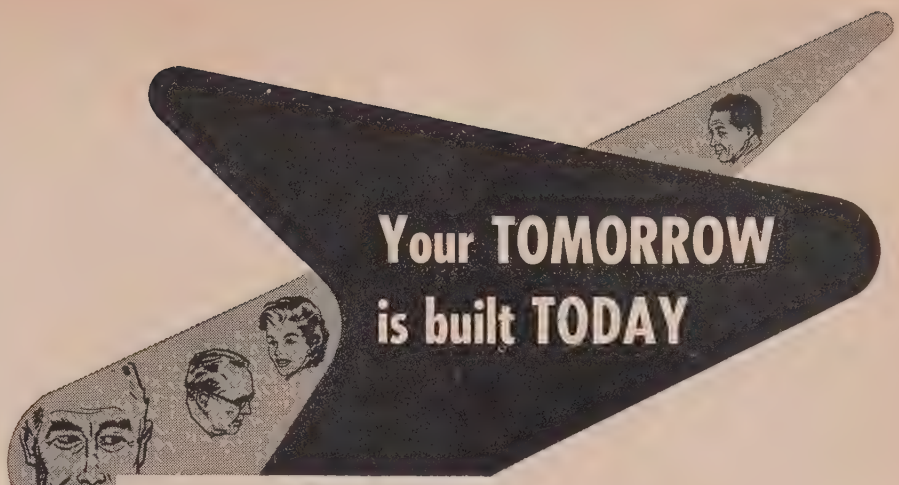
It held, 4-1, that Rev. William Howard Melish, acting as the church's supply pastor, should be ousted from the post. Mr. Melish has been the center of a congregational controversy for the last ten years because of his leftist views.

SUOMI Synod Votes to Continue Merger Talks

HANCOCK, Mich.—(RNS)—By a vote of 218 to 99, the Finnish Evangelical Lutheran Church (Suomi Synod) decided at its annual convention here to continue merger negotiations with the United, Augustana and American Evangelical Lutheran Churches.

At the same time the synod decided to withdraw from further discussions with the Joint Union Committee of the American, Evangelical and United Evangelical Lutheran Churches, scheduled to unite in May, 1960.

The synod also voted to separate Suomi Theological Seminary here from Suomi College and authorized the seminary's board of trustees to merge that institution with a larger Lutheran seminary.



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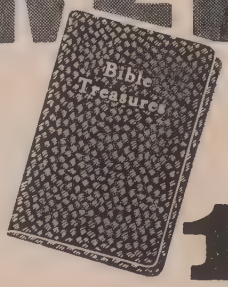

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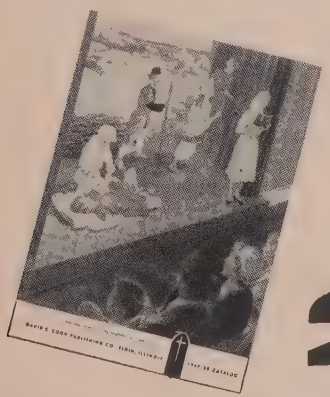

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Inter-church

NCC Group Endorses Cooperatives, Free Trade

HAVERFORD, Pa.—A group of clergymen and specialists in economics agreed at a NCC-sponsored meeting here that from the Christian perspective cooperatives and mutual businesses are, for the most part, "inspiring examples" of free economic institutions.

The meeting, first of its kind in this country, brought together fifty leaders in cooperatives, clergymen, industrialists, labor and farm leaders, government officials and others to consider America's economic institutions, especially its cooperatives. It was called by the National Council of Churches' department of church and economic life.

A group headed by Prof. William Muehl of Yale Divinity School said "cooperatives encourage men and women to join with one another to provide for themselves services of a kind or quality which might not be available through other forms of business." In this way, it said, the cooperative reflects "man's awareness that he is involved in fundamental patterns of interdependence and can best serve himself only as he accepts this fact of life and seeks to serve others as well."

Ferris Owen, vice-president of the Ohio Farm Bureau, headed another group which issued a report declaring that "free trade between nations for mutual benefit would promote world peace and increase standards of living everywhere."

Radio-TV

Reformed Synod Disagrees With NCC Radio-TV Policy

BUCK HILL FALLS, Pa.—(RNS)—The General Synod of the Reformed Church in America went on record here as disagreeing with a policy statement by the National Council of Churches' Broadcasting and Film Commission condemning the sale or purchase of radio and television time for religious purposes. The Reformed Church is one of the Council's 34 constituent members.

Overtures submitted to the Synod's 151st annual meeting by several of the Church's Classes (regional groups) objected to the policy statements and alleged that the National Council was seeking to exercise control over religious broadcasting.

The overtures were included in a report by the Synod's Overtures Committee which was adopted by the delegates after a two-hour discussion.

The report petitioned the Broadcasting and Film Commission and the General Board of the National Council "to formulate a clearer and more comprehensive statement of policy with regard to religious broadcasting" and to incorporate in this policy the following "principles":

1. Encourage broadcasting stations to provide the churches and other religious groups with a reasonable amount of free broadcasting time under the public service clauses of their license. (This is not a legal requirement but a practice strongly recommended by the Federal Communications Commission and generally recognized by the broadcasting industry.)

2. Encourage the stations to sell a reasonable amount of broadcast time to religious groups along with the free time which has or has not been granted.

3. Do the utmost to ensure and safeguard the right and privilege of all churches and religious bodies to be heard on the air, whether or not they are affiliated with the National Council and thus "safeguard our priceless heritage of freedom of speech and of religious witness."

4. Counsel religious groups to refrain from "the undesirable practice" of bidding competitively for broadcast time on a paid basis, so that groups with limited budgets are not either excluded from the air or "relegated to marginal time."

The Broadcasting and Film Commission's advisory policy statement on religious broadcasting was adopted by

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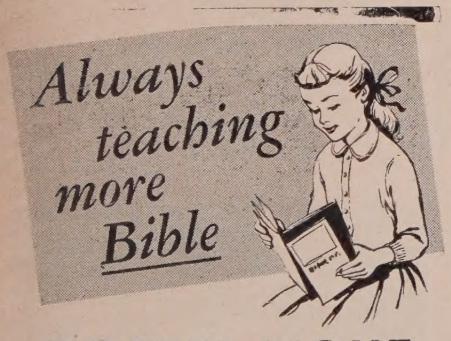

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its Board of Managers on March 6, 1956, and endorsed by the National Council's General Board the following June 6.

MISSIONS

Pocket Testament League In New Africa Campaign

NEW YORK.—(MNS)—781,000 gospels in 10 languages, together with enough men and sound trucks to preach the Gospel to everyone who receives a copy of Scripture, is the initial goal of the Pocket Testament League in its opening assault on Southern Africa. This is but the first installment of what international director Alfred A. Kunz says will be one of The League's most important and largest campaigns to date. The Union of South Africa, with Southern and Northern Rhodesia, represent the largest concentration of people on the whole continent of Africa.

PTL evangelists are receiving wholehearted cooperation from mission boards and individual missionaries in the area. Christian African nationals are also showing keen interest in these campaigns and are serving as interpreters, personal workers and Scripture distributors in the mass meetings. Mammoth open air meetings are being held in cities, mining compounds, prisons and African locations. Gospels will be distributed in the English, Afrikaans, Zulu, Sotho, Xhosa, Portuguese, Shona, Bemba, Nyanja and Gujarthi languages.

Permission has been granted by the government of the Union of South Africa to preach and distribute gospels in all of the Union's Bantu public schools. Of the total population of 14 million, approximately 9 million are Bantus.

Mennonites Open New Bible Institute in Japan

HILLSBORO, Kan.—After six years of missionary activity in Japan the workers of the Mennonite Brethren Church Board of Foreign Missions have launched a Bible Institute program for the training of Christian workers.

Groundwork for the school, its curriculum and accreditation was laid by a Japanese minister, Kitano-Sensei, and missionaries Jonathan Bartel and Harry Friesen.

Java Mission Crusade Draws Good Response

LOS ANGELES—At the invitation of national church committees in four principal cities on the Island of Java, evangelist David Morken held evangelistic campaigns during May and June. With him was Roy Robertson, Orient director of The Navigators, who trained counselors for the meetings and supervised follow-up of the converts.

Although the population of that area is mostly Mohammedan, an unprecedented response was seen both in attendance and in recorded decisions for Christ. At Djakarta, Java's capital city of 2½ million people, hundreds were turned away as the meetings overflowed the largest auditorium. There were 252 decisions for Christ on the opening night of the

When poor old Jonah learned to cry out, "Salvation is of the Lord" God just whispered a few words to the fish, and "it vomited Jonah upon the dry land."

And Israel is like that, scattered among the world nations, she can say with Jonah of old, "Out of the belly of hell cried I." Like the fish of old, the nations surely have the indigestible Jonah (Israel) churning about in their insides.

But soon the Divine whisper will come; and the nations will vomit their millions of Jonahs onto the beckoning shore of "Eretz Yisroel," the Land whose soil is beloved of every Jew. And then these Jonahs will go to every Ninevah on earth, and make known the saving grace of the Lord Jesus Christ! Then will be fulfilled the prophecy of Zech. 8:23:—

"Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

But, dear reader, the Lord surely needs you to help prepare these Jonahs for the final hour of testimony! Do you know a better way of hastening His coming?

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campaign. Held over for three days, meetings were conducted in the largest football stadium in the city. Following the Djakarta meetings united crusades were held in Soerabaja, Solo and Bandoeng.

The Island of Java is the home of fifty million people and is the most densely populated area in the world.

BGCA Churches Accept Vancouver (B.C.) School

PORTLAND, Ore. — The Baptist General Conference of America agreed to take over the control and assets of Vancouver Bible Institute, Vancouver, B. C., at its 78th annual meeting here.

Comprising two buildings, an educational unit and a girl's dormitory, the school is valued at $46,000. It will be operated by the Church's Board of Home Missions until the 1958 General Conference decides what board should have jurisdiction over the school.

The denomination now operates only one institution of higher education—the Bethel College and Seminary in St. Paul, Minn.

Enrollment in BGCA Sunday schools has jumped from 35,000 in 1935 to 85,000 at present. The Conference has an adult membership of 59,000 in 450 churches.

The General Conference adopted the following itemized budget: $25,322 for the board of trustees; $25,000, men's work; $42,000, board of women's work; $513,000, board of foreign missions; and $250,000, board of home missions.

Rev. Gordon G. Johnson, pastor of Central Avenue Baptist church, Chicago, was elected moderator. He succeeds Rev. Walter O. Olson of Waukegan, Ill. Rev. Ellis E. Eklof, Sr., pastor of Temple church here, was named vice-moderator.

youth

3,000 in Convention Of Youth for Christ

WINONA LAKE, Ind.—More than 21,000 young people made decisions for Christ in the last twelve months through the ministry of Youth for Christ, President Dr. Ted W. Engstrom reported at the organizations 13th Annual Convention here.

An additional 17,000 teenagers made "consecration" decisions, plus 6,000 more who pledged to go to the mission field, win a buddy to Christ, or some other decision. Total for the twelve month period thus reached 44,000.

"This shows one of the greatest, if not the greatest, year in YFC's history," Engstrom reported.

Engstrom also reported that a sum of $3,500,000 was spent in getting the Gospel out to the youth of America and in overseas areas. Of this, $500,000 was channeled through International Headquarters in Wheaton, Ill.

Speakers heard at the convention included Dr. Robert A. Cook, chairman of the board of Youth for Christ, Evangelist Jack Shuler, Dr. H. H. Savage, past president of the National Association of Evangelicals, Evangelist T. W. Wilson, Dr. Torrey M. Johnson, founder and first president of Youth for Christ, Chaplain Park Tuck-

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er of the Federal prison at Atlanta, Georgia, Stanley Tam, Christian lay leader, Dr. Bob Jones Jr., Dr. Bob Pierce, Mrs. Marge Saint, and Dr. Clyde M. Narramore.

The fifteen day conference ended July 14. Some fourteen meetings were held each day. Upwards of 3,000 young people from all parts of North America and several foreign countries were in attendance. Youth for Christ now is active in forty-one countries in addition to every state and province in North America.

WORLD-WIDE

Epworth Rectory Now Shrine of Methodism

LONDON — (RNS) — The Epworth Old Rectory in Lincolnshire County, where John and Charles Wesley lived in childhood, was dedicated as a shrine of world Methodism.

The building had been purchased from the Church of England by British Methodists and restored by United States Methodists. The shrine will be maintained under the auspices of the World Methodist Council.

John Wesley was the founder of Methodism, and his brother, Charles, wrote thousands of hymns.

British Quaker Youth Attend Red Festival

LONDON—(RNS)—A British Quaker youth group said here it would attend the sixth World Festival of Youth and Students in Moscow, July 28-Aug. 11, because "as Christians . . . we must meet all people in loving and open spirit."

But the group stressed it would be present as observers and not as delegates, "thus signifying that we do not accept the opinions and beliefs of Communists."

The youth department of the British Council of Churches had urged Christian youth groups to stay away from the festival, saying it would foster Communist propaganda.

"It would be unwise and would serve no constructive purpose for any Christian youth organization to send representatives to the 1957 festival," the department said in a statement issued in November, 1956.

Protestantism Spreads Rapidly in South Korea

NEW YORK — Protestantism in South Korea is showing a phenomenal growth.

According to Korean Christian sources the total Protestant constituency in South Korea as of April 1957 was 1,324,000 as compared with 675,000 in October, 1953.

South Korea is one country in Asia that could become a Christian nation in the foreseeable future. Buddhism and Shamanism are no longer strong.

As an example of Protestant growth in South Korea, in the one city of Taegu there were in 1940 seven Presbyterian churches, in 1947, seventeen, in 1954, 135, and in the summer of 1956, 170 Protestant churches of which the majority are Presbyterian.

On Seoul, there are more Presbyterian churches than in any city in the world.

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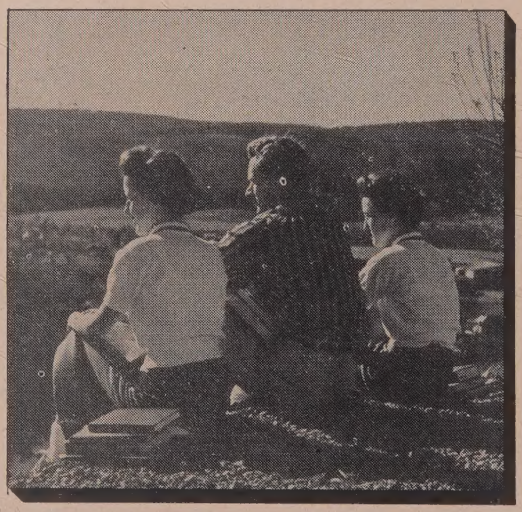

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Hungarian Pastor Is Sentenced to Death

VIENNA — (RNS) — The Budapest Radio reported that Lajos Gulyas, a Reformed Church pastor from the village of Level, was among six "counter-revolutionaries" sentenced to death at Gyoer, western Hungary, on charges of attempting to overthrow the "people's government" during last fall's revolt.

England-Scotland Church Union Plans Are Studied

EDINBURGH, Scotland — (RNS) — The General Assembly of the Church of Scotland commended to church members for study a report proposing a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between the two groups in Britain (*Action*, June 1).

The action was voted by an overwhelming majority of the delegates after three and a half hours of debate.

The report, issued late in April, was drafted as a result of conversations between representatives of the Church of England, the Church of Scotland (Presbyterian), the Presbyterian Church of England and the Episcopal Church in Scotland.

Although commending the joint report for study, the Assembly stressed that it was no more than an exploratory document and that to receive it in no way committed the Church of Scotland to its arguments or conclusions.

PERSONALIA

Florence Steidal, who has served twenty-two years as a missionary of the Assemblies of God, was made a Knight Official of the Order of African Redemption, at ceremonies in Monrovia, by President William V. S. Tubman of Liberia.

Hyman Appelman recently visited four large Russian cities—Leningrad, Kiev, Kharkov and Moscow—where he spoke in Baptist churches. Dr. Appelman has received urgent invitations to return next year. Prior to his Russian visit he conducted evangelistic crusades in Cadillac, Mich., Savannah, Ga., and Charleston, W. Va., in which over 3,800 conversions and additions to the church were reported.

J. Burt Willson has been elected moderator of the Reformed Presbyterian Church of North America.

Erland Waltner has been elected president of the Mennonite Biblical Seminary. Dr. Waltner is attending the Mennonite World Conference in Germany this month. He is currently president of the General Conference Mennonite Church.

William T. Ingram, professor of missions at Cumberland Presbyterian Theological Seminary, was elected moderator of the Cumberland Presbyterial Church at the annual meeting of the General Assembly held in Evansville, Ind., recently.

Rachel Saint, missionary to the Auca Indians in Ecuador, was honored on the nationwide TV program, "This Is Your Life," June 5. Miss Saint is a sister of the late Nathan Saint, who with four other missionaries was recently murdered in an attempt to reach an Auca group for Christ. She is engaged in translating the Scriptures into the Auca language.